

left in a little hut prepared for the purpose with a little food. They now show great heartlessness towards helpless old people.<sup>1</sup> Bushmen abandon the aged with a little food and water.<sup>2</sup> In the Niger Protectorate the old and useless are killed. The bodies are smoked and pulverized and the powder is made into little balls with water and corn. The balls are dried and kept to be used as food.<sup>3</sup> The Somali exploit the old in work to the last point, and then cast them out to die of hunger.<sup>4</sup> The people of the Arctic regions generally put the aged to death on account of the hard life conditions. The aged of the Chuckches demand, as a right, to be put to death.<sup>5</sup> Life is so hard and food so scarce that they are indifferent to death, and the acquiescence of the victim is described as complete and willing.<sup>6</sup> A case is also described<sup>7</sup> of an old man of that tribe who was put to death at his own request by relatives, who thought that they performed a sacred obligation. The Yakuts formerly had a similar custom, the old man begging his children to dispatch him. They thrust him into a hole in the forest, where they left him with vessels, tools, and a little food. Sometimes a man and his wife were buried together. There was no such thing as respect for the aged or for aged relatives amongst the Yakuts. Younger men plundered, scolded, and abused the elder.<sup>8</sup>

335. " The custom of putting a violent end to the aged and infirm survived from the primeval period into historic times not infrequently amongst the Indo-European peoples. It can be authenticated in Vedic antiquity, amongst the Iranians (Bactrians and Caspian peoples), and amongst the ancient Germans, Slavs, and Prussians."<sup>9</sup> The Bactrians cast the old and sick to the dogs.<sup>10</sup> The Massagetas made a sacrifice of cattle and of an old man, and ate the whole. This was a happy end. Those who died of disease were buried and were thought less fortunate.<sup>11</sup> " As far as I know no mention is made among the Aryans of the putting to death of old people in general (we first meet with it in the migratory period), nor of the putting to death of parents by their children ; but their casting out is mentioned." \*\* The Greeks treated the old with neglect and disrespect.<sup>13</sup> Gomme<sup>14</sup> quotes a fifteenth-century MS. of a Parsifal episode in which the hero congratulates himself that he is not like the men of Wales, " where sons pull their

fathers out of bed and kill them to save the disgrace of their dying in bed." He also cites mention of the "holy mawle which (they fancy) hung

- <sup>1</sup> Kolben, *Hist. Good Hope*, 1,324; Fritsch, <sup>8</sup> Sieroshevski, *Yakuty (russ.)* 511, 621.  
*Eingeb. S. Afr.*, 334. <sup>9</sup> Schrader, *Prehist. Antiq. of the Aryans* <sup>^</sup>  
<sup>2</sup> *Globus*, XVIII, 122. 379; Zimmer, *Altind. Leben*, 327.  
<sup>3</sup> Kingsley, *West Afr. Studies*, 566. w Strabo, XI, 517;  
 Spiegel, *Eran*.  
 \* Paulitschke, *Ethnog. N. O. Afr.*, I, 205. *Alterthumskunde*, III, 682.  
<sup>5</sup> *N. S. Amer. Anthropol.*, III, 106. u Herodotus, I, 216.  
<sup>6</sup> De Windt in *N. Y. Times*, May 10, 1897. <sup>12</sup> Ihering, *Evol. of the Aryan*, 33.  
<sup>7</sup> *Russ. Ethnog. (russ.)*, II, 578. <sup>15</sup> Mahaffy, *Soc. Life in Greece*, 229.  
<sup>14</sup> *Ethnol. in Folklore*, 136.